

*Rough*

M2299

AMITY SCHOOL  
FRI/SAT/SUNDAY

SEPTEMBER 15, 1973

[REDACTED]

Must Remain in  
Transcription Room

MR. NYLAND: What's the best introduction? You know now we have the children's part. And so many. Isn't that just beautiful. Yah, all good friends also, huh? (Yeah.) Forever and ever. Listen to it, yah, and they are going to teach you, aren't they? (Yeah.) And what will you, what will you get out of it? What will you want to get from teaching? Help you to grow up, huh? For what? And know a little bit more, huh? How to write maybe? How to... You already know it, well then you can teach the others. Much better, huh? You didn't know there was another teacher-- not old enough yet-- not old enough yet but when you know more than someone else you can always be a teacher, you know. You know how we do that-- we have an examination, yah. See different people older than you are sit on a row of chairs and you come in front and then they start asking you questions. First of all, your name and how old are you and how long have you been in school. And what have you learned, and then I hope you're not too nervous, huh? You might be, yah. It's a lovely thing-- how beautiful, you know, that's a big thing for us, isn't it, huh? I have to divide myself a little bit now talking to children and talking to grownups.

It may be easy for me because I am old enough. And sometimes I

can talk in a childlike language so that the children think that it is for them, and then metaphorically it may be for someone else. This is the best activity that we ever could think about. It's very much in the nature of an experiment you know; there is no guarantee that the experient will work. There could be more assurance if you all have the right attitude towards what we want to do with this because here we have a bunch of children-- so many-- I never realized we had that many, and eager to be taught. And they have to be kept eager. There has to be interest that you have to kindle practically every day. And then I hope they will learn. And learn good things, and not particular non-sense. And when they get into trouble you have to be strict. Because there has to be discipline.

Children have to learn how to obey, reasonably, so you have to be very reasonable about what you say that they ought to do. And never make things too long, then they lose their enthusiasm, and of course they are young, they don't really want to be taught. I think teaching is something that is extra-ordinary for them. Some of them of course would like it I'm sure. But not all the time. And now is the time when it's nice weather outside or even the snow, that they want to go out in and throw snow at each other.

I hope there will be a great deal of playfulness in this room. And understanding based on what is behavior when you are free. Joy, and the teachers-- they have to represent that. They have to be very much alive. You see, that is why I felt, and this is the experiment still, if father and mother could teach, the school would become the extension of a family. And the requirements of a school, when they teach, will

bring also home to them that they have a family. So that there is a continuation of what is being taught. The children in a family taught to be respectful, taught to understand that father and mother will want to love them, but also will want them to grow up, so that in the family there is a relationship which of course is more intimate. And it's not based on knowledge. It's based on behavior, on example, on the way one is, the way one says certain things. Because you can say many things in a different way. And in a family you have to say it in a very special way so that it is understood, so that whatever you want to say, you say, as it were, from your heart. So you really can never be angry. You have to be understanding. You have to know one is talking to children. This is in a family.

When they go to school, there is a little bit more of an intellectual, a mental faculty that has to enter, and a clarity of thought, explaining. What you have to have at school is patience when you teach them. And it will teach you a great deal, all these fathers and mothers who are going to be teachers, and mostly voluntarily, because of their children, because of other children, and you will have a great many difficulties. Don't think that this is going to be easy. That's why I say it is like an experiment-- we want to try it. We want to see if there can be a school on a little different basis than just an ordinary public or even a private school. This is not even a private one, it's a group school. It's a school with many teachers with different attitudes, different ways of wanting to teach, and all with the children, all of them different and different background and different family. Still there has to be a unity among them, and you have to be extremely patient to understand what each

one is trying to do in teaching. To be, let's say, sufficiently open, to care for each other as teachers. Because what is this really? It is like Ashiata Shiemash. You see, you have to teach the younger generation a certain amount of knowledge that you know, and a simple way to express it as the three R's and some reading and writing and so forth, and in general that what is the knowledge which they need in order to proceed further when they grow up; at the same time it's a relationship because the teachers know more and they want to communicate. But how, what do they want to do with the children, why do you want to teach?

What is it that you really wish for them to become? You might say that they could, in time, become teachers themselves. That the knowledge that you have to give them has to be digested sufficiently within so that then, being affected by such knowledge, it enhances the value of their Being. And when they are then grown up and remember what has been taught, that maybe that kind of an influence on them may make them able to become a man; and to teach by examples, and sometimes by means of knowledge. But mostly by the wish because that kind of a wish to want to go to school, to be here in a group with all of them, youthful as they are, and wishing to make their life more worthwhile, to tell them how to make it more worthwhile because you, as teachers, you must know what it is to be worthwhile, what it is that makes you a man or a woman, that makes you, if you can, more conscious and conscientious.

A school is a school for conscience. It is a school for the teachers to be conscientious. It is a school for the children to become conscious. And that is really so wonderful because they have no activity like that. We have a few things of working together, like, let's say, a green house

where we have a similar kind of thing being interested in wishing to communicate to plants what you feel about life. And to give in the greenhouse, of course, an opportunity to get together and to exchange ideas and knowledge. But you see, a plant doesn't talk back. And you have to consider a child, that they wish to talk because they want to receive certain things with their brain if it is clear, and with their heart if it has a value. And the value is more important than the knowledge. Because the value, that is, what is there emotionally, that is why I say they should have the wish, is something that can go with them, and they will remember that much more than the knowledge of words. They can always go to a dictionary and encyclopedia; they can look up a variety of different concepts. But that what is really and should really touch them is a memory how lovely it was at school, and how beautiful, without knowing actually what was being taught.

What is it you want to arouse in them to make them really grow up? What is it that they should have in the first place? What is it you as teacher should have first, for yourself, the aspiration towards becoming a teacher. Then the inspiration which you give to others, so that then they aspire to you as an example. And then in growing up their aspiration becomes inspirational for their own life, because you have to consider all the time, they are going to grow up. You have responsibility for leading them a little. Let it be whatever it is, with guidance as much as you think it is necessary. Discipline yes, but not too strict. Just enough, the strictness and discipline is given by the enthusiasm with which you wish to communicate. You have to care. If you cannot care as a teacher, you will never understand the child. And it is that really what makes me so, so simple about this, to take it as an undertaking that

we do, try to make it as an activity, to make it worthwhile.

Because here is a chance that actually you can show what it is, if you yourself wish to be conscious, how then in the giving you must become conscientious. That that what you are as a man wishing to instruct, to tell what little children already should know. Not overloading them with knowledge, but constantly giving them from your heart what they need, so that they respond and start to grow up emotionally. The knowledge will come in time, when there is a basis for it, when there is a wish within, when there is warmth, when there is actually that desire, with enthusiasm, with wishing to learn, it becomes easy. But you have to kindle that kind of a wish and you have to know how to do it by means of speaking in a certain way, by arresting their thoughts, which, at times, run a little bit wild. And to take care that that is not interfering in what you want to communicate on an emotional scale. So that sometimes you should tell them, tell them stories, beautiful little things but things they don't know as yet; towards which they then can aspire. And when they grow up that inspiration will be in the proper place of wishing to overcome certain difficulties.

Tell them the truth. It is not, as I say, the story that it has to be folklore or something that is not entirely true. Don't exaggerate. Stay within the limitations of what they can conceive of. Don't exaggerate too much even if you wish to talk about giants. They still have human qualities. If you talk about Gulliver, there were Lilliputians, and there also were Brobdinaggians-- whatever that was. That is the beautiful thing to see-- a Lilliputian school, a man bound by many ropes to the Earth, and one by one, he must cut the cords so

that man then can get up and become free.

You see, Swift knew a little bit about life. All the children are bound already. They are unconscious. They are not as open as they used to be. You can see it. They cannot. That's why you have to tell them you have learned what it is to be free like a child ought to be, you can then communicate like Ashiata Shiemash can tell-- you go and then teach afterwards, but first, go through the school yourself and the teachers become, will be taught by the children in their wish, so that then the teachers will be Man and the children will remain children for quite some time. Don't rush them with knowledge. Don't overload them as yet. Just teach them enough to behave well-- help them in that kind of discipline. Make them show that they are honest so that when they come back from school and talk to the family, their father and mother, which are different because maybe they've had another kind of a teacher that day, that they will always tell you what happened at school. And those fathers and mothers, particularly those who teach, always listen to what a child wants to tell you about their adventure. Then the family will also start to grow up because of the children growing up, and father and mother will become much more understanding.

You must learn how to work together. You must not get into each other's hair. There will be many difficulties when you see how someone teaches your child. And you have ideas about how it ought to be taught. Be as lenient as you can and remain flexible; and if it is necessary to talk, keep on talking until you have cleared up the atmosphere again. Don't keep any bad wish against someone else. Don't prevent someone else to continue to grow because you have negative feelings about such a person. You must learn how to work together. That is why this is a school, is

a beautiful example in a wish for cooperation.

But what is it really that you wish to touch in a child? They will be grown up beings. It is not too early to tell them about spiritual values. You can tell it by means of little fairy tales or something that is an indication of the existence of something that they don't as yet see with their eyes and that there are many things hidden beyond that what is their ordinary joy of life. At the same time, you have to indicate that there are two different parts of a man-- when he wishes to grow up-- that he is open to the possible development of himself, not only the knowledge but mostly that what is emotional, that appreciation for beauty, that what is beautiful for little children to look at-- their unspoiledness and, as you teach, you write on them to see that the sheet of paper which is sometimes already a little spoiled, that you make it your task to see what you can do to undo a little bit of funny notions. Let them remain children. At the same time, tell them that there is a possibility of friendship; that there is something that they can care for, particularly animals and flowers and nature. Teach them the beauty of music-- on that what actually can engage them where they can become emotionally excited, in a very small way-- poems, which are illustrations of life in simplicity-- don't use big words. There's more than enough time later on to learn them. Remain simple in whatever you explain.

And how will I say? How can a teacher prepare for that task? By being, for themselves, what they ought to be, and to see that the kind of a task that they have to fulfill, as a far reaching influence because you are teaching young children; and, if you are a good teacher, they will never forget you. They shouldn't. They should talk about you

in a very good way. Children aren't foolish. They are very careful in saying the right word, in honesty-- without any particular civilization to back them up.

You see, I hope that this school will be successful, successful in a very simple way, of children wanting to go there, of teachers wanting to teach, wanting to unite in their teaching an exchange-- of talk and talk. If necessary, don't hesitate to talk and be patient-- to listen-- so that there is, in this little community, a father and mother and children, something of an extension of family life, and leading up to the possibility of a group existence in which there must be an exchange, between all of us based on honesty and simplicity, but mostly for one's self, just being without having the necessity of explaining too many things. Just let things go as life. Understand life in a child because although it is already in a form and it could become a little too crystallized too soon, just see that you touch what is the most important part of them.

That's why I say, spiritual life must never be forgotten. Although you may not be able to use it in certain names, maybe it's not necessary to mention God, or perhaps it is right to say, I mean, you talk about the wonders of nature, and the enthusiasm which there is in the singing of a bird; and then they will listen to you and may then your voice, whatever way it is reverberate within their lives for many, many years to come and perhaps they will never forget Amity School.

It's a good name: Amity-- friendship. To be that what one is-- honestly, and not to be ashamed, for that what one wishes to become.

I'm very grateful for everybody who has worked on this-- much has

been done-- just beautiful-- without mentioning any names, you know, you know how I love you for all of it and what you want to do, as a responsibility-- and I hope it is useful for you-- for your own growth and it will help you also as teachers to become a man in our sense of the word: a man who is in balance in front of children, who constantly will see a child and know the mechanical creatures which they are already-- understanding them because of their mechanicalness, and at the same time to see what is alive and to touch it so that at times even it can come out as spontaneity.

Whoever is here and whatever you will do, and when the school will start and whatever you will do in the future, don't ever forget to thank God for the opportunity that we have to be together like this; and I hope that Gurdjieff will bless it.

And so, little children, huh? Now the school is opened. Have you got books already? Yah? You promise you'll be all right? You also-- (child talking)-- oh, all the time? You don't need school anymore-- (children talking to Mr. Nyland, bantering back and forth). Growing up-- you will what?-- it's a good thing I'm not your teacher. (laughter) But every once in a while, I'll come here and look around the corner. (laughter of children). Yeh, you won't know it because you won't see me-- (loud laughter)-- (child: we'll see you through the window.) Maybe through the window. You will look out, you cannot look out from the window, can you? When you have to study, you cannot look at the birds outside. (child: I know, but you have to study too.) Oh, I'll come in through the back door, and who knows, maybe I can come up to the ceiling somewhere. Hah, yeah, there is a trapdoor-- (loud laughter). That is where I think I'll

be. (Children talking). No, no, no. I'll be careful-- no, no, I only want to do it. I won't come down, I'll just stay up. Ha, ha, yah-- that will be a wonderful school. So good night everybody-- oh you can never tell-- (laughter, children talking)-- you, you can, where do you want to come? It's all right. Just let me know, will you?

Good night everybody.

## SATURDAY

We'll have a little discussion-- how long I talked last night. Well, it may seem shorter than it was. I don't know. I wanted to say last night what I really did and I hope, I hope that you discovered at what level I tried to talk. It was a very high level. It was an ideal state. I tried to describe something that is very high for us although I did say we would have a lot of trouble. It is an aim that is still very far away but you have to adjust yourself. When I mention that Mecca is far away for a lot of Mohammedans, it does not mean that all of them can go there, but they have a realization of an aim, and with that they live. We have to live in school in that attempt, with an aim of what an ideal school, based on ideas we are-- we are acquainted with would mean for us; and the particular difficulty there is of functioning as a teacher when you also are a parent, is of course a new kind of a phase, both for those who teach and for those who have to listen. And there is always the chance that familiarity breeding contempt. So that the discipline-- the ideal discipline is very difficult to maintain when you know the children so well. But in general, the aim which is high, there is no particular objection to have it as an aim, partly for a certain length of time, let's say like a year, or like you do have an aim for consciousness and conscience as far as your lifetime is concerned.

You can use it but you cannot immediately make it real. It will take several steps. It's like a little child growing up. It cannot run but it takes a step-- one step after another. And so you have to find, in pursuing on that kind of an aim and a constant exchange between

the different people who are responsible to check up all your mistakes, to see when you have gone on the wrong road, and to try to admit it. Don't be stubborn, but really work together. And, in a very general way, of course, that what we talked about, and when I mentioned Ashiata Shiemash, applies to us as a group and it applies to oneself in an aim for further work in becoming a man.

What we want to find out is how to be a Man, with the emphasis on being a Man, a human being. It is not like, let's say, Zen, where you want to go into a state of-- I wouldn't call it immediately, a Nirvana, but somehow or other separating out from ordinary life and becoming very holy. Sitting in a certain position for meditation, and of course, one can accomplish a great many things and one can also have a certain appearance, and a nature which is to some extent, under control. But, the question is, can you imagine a zen Buddhist as a head of an organization like General Electric? Now perhaps it is a very wrong kind of comparison and one can even say that maybe it's not necessary for the higher executives to become conscious and conscientious people. Now perhaps if you put it on the basis of Mankind being 100%, that maybe 20% could be the kind of spiritual leaders or masters and that the rest simply have to fulfill functions pertaining to ordinary life and maybe in that group belong the executives or the labor leaders or the politicians. I do not know where that separation takes place. But at the same time, if the emphasis like with Gurdjieff, is on becoming a harmonious man and being critical about that what is appearance manifestations, then there is a different aspect of it and not any longer a kind of an ivory tower and withdraw. When I talk about flagellantes, it

is also the wrong kind of attempt because I forget that I'm a human being and I feel that this, these kind of ideas that we are engaged in, the emphasis is all the time on myself, as I am now behaving and wishing to acquire self-knowledge about that behavior. And, having an ideal about what my form and expression should be in relation to God; because that is really where it comes down to but it does not mean that I, in my ordinary life, can already imagine how it would be, even if I were going to God, even if I look at Him at a great distance, He is not there. The same way as Mecca is not there when someone in Java happens to look in that direction.

And so, how do I take my ordinary life as it is now? Because many times even in an unconscious state you are wishing to accomplish certain things in an activity. I look at it almost as if I should become ideal over night and I think then that I ought to accomplish this and that within a period of six months and I cannot do it because when I start, all I can do is to nibble at it and I cannot eat it as yet.

The problem for a person wanting to work on himself is to start constantly and each day with a new attitude as if it is for him entirely new each day. And wanting to do then what may be allotted for that day, not even for a week, that he sees himself in the smallest detail of his own behavior; that that what he is doing becomes noticed first that he becomes acquainted with himself and his mannerisms and that because of the wish to really find out the truth and not to rationalize too much, and not to have any prejudices about himself, that he then wishes to introduce a concept of objectivity so that then, by accepting himself and becoming impartial to that what he notices, he

changes the question of thought and feeling into awareness.

The problem for us is to understand awareness. That is what we are working with. When we talk about zen, we talk about a certain method to understand Buddhism starts then in that way like Suzuki interprets. We have, what is awareness for us? That is the concept that you should have in your mind, many many times during the day. What is when I am busy in any kind of an activity I do, what is there of awareness? The thoughts are there, the feelings are there and the activity is there. Is there something else that I call this awareness of impartiality? You see it is not immediately the introduction of an inner life. That can come later when there is control and sufficient order; when there is a possibility of taking one's energy and directing it, not to order it to be stopped-- not to prevent it from remaining alive-- but to channel it in a certain way so that then it will become more efficiently used an awareness of that process will help me because the thought of that process is mixed with all kinds of rationalizations. And that is really our attempt during an afternoon, I would suggest, think of that term, "awareness," what is meant, and when it comes to your mind, has it a reality within you like a thought becomes a reality as a thought form.

Whatever there is can remind you then of that question of being aware-- an awareness of being-- an awareness of that what is a combination of the three centers in the form of a unity, as an entity for that awareness, because that is really where it comes from. It does not come as yet from your mind. It can be started in your mind. There is a necessity of seeing that that what takes place as an attempt, that objectivity, that sometimes there is a realization of the transformation

of that into an activity itself, that that what takes place in your head, that what is on both sides and above the temple.

You see, it's interesting, that word, "temple." It is a temple of knowledge which gradually starts to develop in your head and there is an activity which can be noticed. It can even be checked if you wish. It could by instruments be ascertained that there is an activity of an objective sense. But then it takes the form of the presence of the totality of your being because of your wish and when the wish is there, and that body is simply used for the activity itself to be observed, there is a totality which is the representation of your being and then the awareness belongs to your being as a quality. That makes it alive.

What we talk about for an afternoon-- what we talk about for a life-- what we talk about for a year, when we talk about birthdays, of taking stock, of seeing where we are, when we make a little trip and come back again, and here we find the Barn. What it is that you wish to introduce with yourself into the Barn life; what it is for you that you wish to extract from this here for your own awareness problem-- all of that remains your own, because you have to give account for that some day in some way or other. You'll have to face that kind of-- now will I call that-- consideration of your progress.

You must take the responsibility for your life, and you must take that seriously. When that becomes the framework, you can function within that frame. You work within the frame of unconsciousness in order to understand the form of the frame. When that understanding is reached, your frame disappears and you are conscious.

To birthdays, to decisions, to recommendations, to a determination

on the part of many of us-- as many as possible-- for the fulfillment of the responsibility of your life. To that I would like to drink with the help of Gurdjieff.

Turn Tape

MUSIC  
SATURDAY NIGHT

I'm trying to prepare for certain things. There are two days in the year which are important; one is Father's Day, the other day is my birthday. I'm preparing for my birthday. I would like to make doubly sure that I don't forget anything-- that I want to say everything I believe I ought to say because, you see, I have in mind a variety of different things still that I ought to attend to. A birthday simply reminds me that time of course doesn't stand still. It can stand still for me at certain times. Sometimes life can be quite timeless; but then, you see, you don't use words any more and I still love words. I still love to explain. I like to say things. I like to formulate-- I like to make clarity. I like to be logical. I like to say things that I believe are of value, just for the sake of saying them-- not necessarily a wish to be believed or to be-- to have someone else adopt what I say. I really do not mind it very much as long as I can say it, logically, in accordance with my experience, with that what I believe in, what I think is necessary. Why we have a group-- why we talk about Gurdjieff, why you want to think about it and apply it. Why it is necessary for a man to understand his life on Earth; because we're not anywhere else. We're here. We

stay here for a little while. We have to do things during that time. We have to find out how to do it in the best way. Also, that energy is used rightly, that it is not misused, that one concentrates; that one is efficiently busy; that one does the things which ought to be done; that one is actually engaged in trying to evaluate what is right and what is wrong; or what should be postponed; what cannot as yet be said, what has to be formulated a little later because another formulation is necessary first to make it understood.

We're working at this Barn. We're having talks. We're having meetings. We talk a great deal about a variety of things-- different subjects, different ways of interpreting certain conditions-- certain ways in which we want to work together, trying out one experiment after another, throwing it out if it doesn't work, trying to be honest about results, and not to try to fool oneself. We have activities. Why? You must understand it: to keep alive? That is a small matter. We can keep alive many many other ways. To be able to work together? Yes, but how? and for what? and what are we doing with it? Are we extracting from the possibility of understanding work a little bit how to apply it in daily life, and, if daily life means to be busy with activities, do we use it for that purpose or is it just ordinary life in which we are a little poor because it is not always that easy and does the poverty remind us that we have to do something with it-- for what reason we are doing it?

In an activity, do we work together in our sense of the word? Do we remember that we are busy trying to test out what we know? Do we use that what we already know in relation to each other? Do we see that

we have that kind of a task when we are in an activity?

You remember, I've said sometimes, there are activities on the periphery. I don't consider them very much because they are not in contact with us at the Barn. They just act a little. I don't like it very much because when you don't belong, you don't belong at all. Either it is yes, or it is no. It has nothing to do with your understanding of Work because that may be completely wrong. You may not know at all what to do about Work but you still have to have a certain belief in the possibility of Work existing also in your activity, and it does not all the time mean that you want to make some money, if you can make it. We want to acquire dexterity of different kinds. In many ways we are green as far as Work in the world is concerned. We are not so well-equipped as yet.

I've still been thinking about that today. I started to consider, what are we doing and what have we done and I came to an amazing figure. I was thinking about here we are, with, I don't know how many at the present time-- probably close to forty different kinds of activities, in life, opportunity galore, if we wish it, understanding with each other also more than enough, because there are many different types, and different kinds of talents, different kinds of ability, to do this and that, different kinds of degrees of honesty, different ways of behavior among all of us, and an excellent school for learning.

And so, we have started, how long? Three years or so? We've tried to build up different activities. There is an income. There is an outgo, a so-called gross receipts of things-- sometimes sales, sometimes because we do Work. We always figure on gross income, you

know? Because I think that is the only safe way by which one can consider one's progress. And we base the maintenance of the Barn on that figure-- nine per cent. You can make it eight, you can make it ten, I don't care. I do care a little. I would like it to be nine. I would like it if all activities and of course it cannot be done. I know that. I know that better than anyone else, but I start to figure out what have we as a group been doing in the activities as we are now engaged in. I'm only looking at activities. I'm not looking at meetings. I'm not looking at every kind of income even-- I'm not even considering the nine per cent. I'm considering gross income of all activities put together. It's a very interesting figure. I base it on the month of August, maybe it's an average month. Do you know total gross income? I will surprise you-- ninety thousand dollars. That is surprising. That means that if that is an average, we would make a million dollars in a year-- over a million, gross income.

You don't understand these figures. You don't even know what is engaged in that or what is the requirement of keeping it as it were together to make sure that the things are kept in a correct way. Of course, there is no nine per cent on that figure, but I think it is amazing in three years we have business-- a fairly good size business requiring an awful lot of attention. The nine per cent would keep us in clover and, of course, we don't pay enough. You know that. There are several activities which cannot as yet afford that and they probably will, I hope, and there are some who very definitely help and maintain and it's lovely and together with that kind of an income a lot of expenses, of course, materials, but also inventory; also equipment, a

great deal of equipment representing value.

All of that belongs to the group. You understand that? It is group riches. It belongs to the group as a whole: the Barn, the different buildings, what we have done, machinery we have which we have bought out of these activities. We are only managers. Let me be quite clear about it because it is not personal property unless you yourself bought it out of what you earned. I hope you understand this kind of a policy. I don't want to dwell on it but I want you to make quite certain that you understand what you have as a group, almost, let's say now, a million dollars turnover in a year, per year. After three years of work, it's a great deal. We have worked for it. We have done our best. A tremendous amount of perspiration went into it, a lot of thought, a lot of feeling, a lot of wish of real wanting something and there you are, and it is yours; because I will leave you sometimes. I'm building up to that, as you know gradually because I don't want to be or remain responsible. I want to delegate. I want others to understand this.

I want them to grow up. We have a school. We can educate. We have principles of Work. We have an understanding of what is meant. We have our daily life. We wish to become Men. We wish to be on this Earth, this little place of Warwick and Amity, a little bit of something and perhaps unusual but with all of that in relationships, honest, with each other and understanding what we are trying to do for the building of something-- the Soul, you might say or life or an understanding of life, or the realization of finiteness of form, and gradually understanding the changing of density, the changing of rates of vibrations, until finally that as density becomes so thing that finiteness goes over into

infinity.

Such concepts we do talk about, we do philosophize. We want to find out what we are thinking about and why we are thinking that way in order to see if that kind of belief of ourselves can be tested in the world. We have a difficult time to keep to consciousness and conscience in a world which is animostic, which is of no understanding, which can not see what we are trying to do, which has of course their own ideas about their own existence and let them be whatever that may be. Let anyone be whatever they wish to be. Let them find out whatever it is that they wish to find out in any kind of philosophy, or religion or art or science.

That is all up to whoever is living on this Earth to find out what they can do with it and to what extent it will help them. We have that, exactly that same problem. What will all of this help us? What will it give us? What is there that really is still necessary to see as characteristics, as traits of character, of that what belongs to oneself as an ordinary human being, behaving obnoxiously, obnoxiously in many ways, behaving in a certain kind of way, and having difficulty and trouble with each other. That our hair is too long and that we get our hands in it and that something is taking place because we hate this and that and the other and not knowing exactly what to do with it and we are confused at times and that is why we talk about it, to undo the confusion, to become clear, to become logical, to see each other for whatever we are, as worth, as value, as that what we are as a man--unconscious, and wishing to become a little bit conscious, a little bit more conscientious, a little bit more as we perhaps as we should be and about that we talk.

How should one be? Because there's no rule for it, in relation to one's own inner life-- honest; in relation to that what are the manifestation, not interested in self-love; wishing to be what one is based on the truth, to understand each other in relationships with others so that we can be kind. That there is something that is quite wishing to help each other, to see what to do, to go out of one's way in order to assist, not to go on the other side of the road, and let the poor man, the samaritan you know, die.

If I believe I'm a priest and I think I already know. If I think I am a guru, if I think that I already have reached a certain height of understanding and that God should pay attention to me, I will be damned unless I become such that I can disappear from this Earth even without being noticed that I not even will be missed. Maybe it's a very good thing to strive towards that. Provided something else can keep on existing that that in the existence can remind others that it was worth while to live.

So I see that and I look at us, I see the group. I see the Barn. I live there day by day, I go out and visit a little bit. I come back. I go around the corner and I see the silo and I say, "Uh, it need a little paint. It's rusty." And then I go a little further. It is evening and I say, "Oh, the Barn door is still open, why didn't someone take care of it?" Why do things not happen. It's not because we don't talk enough about it. It's because we are sometimes forgetful, superficial; because we are certain types. We don't always want to do the thing which is right; because we love ourselves a little bit too much maybe, or sometimes we don't want to make a sacrifice and for whom? Because so and so and this and that and we rationalize and of course we are filled with prejudices.

When can we become so simple that the truth can be told and accepted? That whatever is said by someone else and one listens to it even if it is the wrong thing-- that one simply says, "Uh, that is your opinion." Thank you, maybe it is right, maybe it isn't, maybe but, if necessary, God will tell me because that's where I'm going. I don't care about what you're saying, only I listen to it because you happen to be on this Earth and I happen to know you, and you have your own ideas, your own thoughts, your feelings. You're entitled to your conclusions. I'm very happy that you tell me whatever that conclusion is and if you don't mind, I will just put it next to me and see if I can digest it. I would like to look at it first to see maybe I want to smell it. If there's a special fragrance or does it smell nourishing, or is it worth while for me, is it warm enough, is it already cold? Is it already old hat? Is it something that I do know? Is it something that is new so that I can again continue to become and remain adventurous? For my life, still the future, all is the future because I'm not interested any more in the past and the present of course will give me the future. Logically, it goes into that like I logically grow older."

And then I look at different people and I see what is my relation to them. Then I start accusing myself because I say, "Well perhaps I don't see them enough." I look over the list of people who come and I don't know them. I ask information and we write up a little card and I ask so-and-so and so-and-so; and there are letters wishing to know a little bit about Gurdjieff and correspondence I ask people to answer. There are tapes from other cities, people with groups, people with ideas, people also with activities. Of course, all of it has to be answered but if I stay here with Warwick and then I see hundred, hundred-fifty,

sometimes two hundred, I don't know how many there are on the list but in any event, enough, and we have to attend to them because they come for a reason. Maybe they don't even know why. Maybe they don't belong. Maybe they stay even too long that they should already have gone away before, I do not know; I only know that I don't know them and that I'm really wrong in saying that who will take care of all this. I'm the oldest of all of you. In all probability I will die before any one of you and when I die, how will I leave this? I could say, yes, it's a little kind of a business and it can be given away to those who deserve it, who will be able to carry on. We can make a little group, a little nucleus of people like members of the board of directors or whichever way you wnt to put that up.

But, what have I done and to what extent am I still responsible, and do I live up to what I feel is my duty? I think about that very much because my birthday is coming and I want to start a New Year with a new idea or something that belongs. You might say, to the necessity of acquaintanceship, of being able to select here and there, certain people with whom I would like to talk a little more in detail, not just a little about what an activity should be, and how we should take care of accounts payable, but really to go down to what is one's inner life, to be able to see if there's a possibility of that kind of relationship with some people. I need a place for it, of course I will have it. I will know how to do it. I will know how to devote my time by being a little less active maybe sometimes in meetings: but even at that, I don't mind because my life belongs to this and it belongs, as you know, a little bit to Brewster still.

At the same time, my time also goes and I want to concentrate, I want to see what can be done, so help me God, that things can take place and that they can be settled, that one can understand each other and that

there is a relationship which is worth while. That one can think about it and base on that certain conclusions there is truth and nothing but the truth, that one understands each other, and no further wish for an understanding because that what should be understood is the level of one's being.

The aspirations we have that can be exchanged, the inspiration which starts within one, and then needs fulfillment in one's life and this is what I would like to do-- I don't know how to do it. I will find out. There is the wish, the responsibility for here, for the people who are here; the responsibility for the coast, the responsibility for Santa Fe, the responsibility for Boston. I still have to do a great many things.

I wished you will help me. I hope you understand what I'm talking about. It's really nothing personal. It's not for any particular glory. It's only because I have the belief in the existence of that kind of truth which will set all of us free.

That is the truth I'm trying to find. That is God I wish to understand in that sense. That is the prayer I want to have to see what can happen to me if I remain honest and sincere and not too heavy but at the same time, quite serious about my life, my inner life, my wish to become essentially essence, my wish to understand Magnetic Center within myself, a wish to become sensitive, to understand that kind of sensitivity when God speaks and I can hear it and this is not like a confession. It is like something that I feel everyone in his life must understand that that after all, is the aim so that you will face your own death in a certain way-- and going through life with enthusiasm for a discovery, the discovery of eternity.

All you have is life. You don't feel the eternity of it, but when

you work with it and you become responsible for it, when you apply it in the different ways in which you have an ability, in the way you can use your talents, and make them more and multiply them-- like a cell multiplies and makes more forms for life, then you will understand that that is a process that will continue constantly, dividing and dividing by giving more life to more things-- more understanding of that what is now not understood, and at the same time, determining more and more what is not understood as yet but wishing to work towards that kind of an aim of becoming in reality a conscientious man and a conscious man-- a harmonious man, a man in balance-- of a man with a tremendous amount of energy-- wishing to do the right thing-- his own right thing in the eyes of the Lord. You think I think you know. I think Gurdjieff was that kind of a man. That is why that's an example for me. At least, it was worth while to know about him; and that regardless of remaining serious, that one can see light. The more one Works, the lighter one gets-- so light even on this Earth that there is an ascension to Heaven by means of the wings of Kesdjian.

To Gurdjieff.

#### SUNDAY LUNCH

I have to hurry. I only have fifteen minutes on this and that, of course, is because on Friday we started on the same tape . It's all on the same thing: school and last night and lunch yesterday and now the end of that tape.

What does one tell a person who is going away to the west coast to stay there and at the same time, what does one say to a person whose birthday is today? Of course, it's easy. It always comes back to Work-- Work and Work, you know and how to apply it and what to do in the stimulus. It has to come from them. They have to continue to ask. (We should take that cat out-- mewing.)

If they feel that there is something alive at the Barn, they have to ask and be constantly in contact with it. The Barn is gradually getting very large and it is difficult to keep track of the different people even when they go away or when they are somewhere else, we expect them to continue to ask us.

Of course we can continue to send tapes here and there where we know that it ought to be received but that applies not only to those who go away, and remember the Barn, it applies also to the people who are here because we cannot keep track of everybody and satisfy their demands if we don't know anything about their demands. There should be for oneself always a questioning attitude regarding one's inner life and it's exactly the same that your questioning attitude should be regarding anything that the Barn and activities and the different people can give one, and you cannot expect that the people just go out and try to hunt up an act like missionaries trying to convert people. This applies of course a great deal to those who are new because we cannot always find out what you wish; but you have to tell and you have to find out who is there among the different people around here who would be willing to talk to you or for you if you have questions that you then go to some kind of a source and find out to satisfy your questions. If there is anything that you need, there is the library or there is the transcription room or there is the

index or there are a variety of different tapes that are available for you, if you want to listen to it; and it is that we can keep on sending tapes in accordance with what we think you ought to be interested in but the questions have to come from you. I mean this now in general. I mean this with people who go into a new year. It's necessary for them to keep on asking because if they are hungry, it should be known to some of us that kind of a hunger should be stilled.

There is enough willingness on the part of many of us to communicate and to share. When we look at the Tuesday evening meeting in New York, it is an opportunity for several to see what they can do and I would like to spread it out as much as is possible so that then those who become a moderator for one evening really are up against it to see what actually, even if they have a wish, what they are up against when they are sitting in front of a group of people and have to answer questions. Again that same thing is a matter of asking for the opportunity. It doesn't make any difference if for the time being you receive an answer of, "No, not as yet." And if you want to claim you're prepared for it, and you want it, there will be an opportunity. If one wishes to answer letters and correspondence with people, of course, start by asking I would like to do it and then of course it can be arranged provided you adhere to that what you feel is necessary to maintain the level of an answer. That's very important for your conscience. To what extent will you keep up the level of truth regarding Work so that whenever you answer on Tuesday or any kind of a letter that you maintain the level that Gurdjieff indicates with ALL AND EVERYTHING, and that we may try to follow when we talk about objectivity and the existence of 'I' and the functions of that 'I'. You

have to remain quite straight, clear, honest, and sincere. If that is there, you won't do any harm. If it is superficial, if you are not entitled really to say anything because you're not clear yourself, you might create damage for those who listen to it particularly when it is information that comes from Warwick and also it's wrong for you because you are not using the opportunity to obtain exact knowledge about Work. That is first the opportunity you have to see why do you listen-- why do you want to answer-- why do you want to talk-- what is it for you that becomes important?

And so, Harriet is going to the west coast and she has to remain in contact with us. She has to continue to ask. Then maybe there is a chance that several of us can help not only in thought but just by writing maybe a little note or saying, "I miss you," or whatever it may be that you want to say so that she has a feeling after having been here and for definite reasons having to go back that she doesn't lose contact.

I hope you see in connection with what I said last night that this is a kind of aliveness that we start to exude; that that will spread gradually over different parts of the country or that there are certain light points in the United States somewhere that we actually have that kind of a contact and that they remain interested. But again I must say it is up to them, not up to us. We will react to their questions, in groups, in different parts of the country fail because they don't ask, it is their fault. We are not going to poke at them that they ought to be this and ought to be that. There has to be an aliveness in them. When someone corresponds with us, the aliveness has to be there, that they wish to have questions answered. Then we can answer but we're not interested to poke at them to tell them they ought to become interested in Gurdjieff.

There is absolutely no reason to become that kind of a missionary. Simply because if one wishes to become interested in Gurdjieff there has to be something-- I call it a question mark-- within oneself, a desire to fill that what is empty, and to try to become as clear about that kind of emptiness of what actually is needed for filling it and not go all over the place and make statements about oneself that this and that ought to be done and change and so forth and I'm looking for a tranquilizer.

That is not the way one approaches Gurdjieff. There has to be thirst. There has to be that thirst within oneself-- a wish to find out what is what for growth and then maybe Gurdjieff or the ideas of objectivity or whatever there is as that part of esoteric knowledge that is available maybe that can be of some help.

Keep Gurdjieff always high in your mind. Don't destroy any result that has come from him. Keep it within your conscience. Become responsible for ideas as given in this manner to you and to try to live in accordance with it by keeping your being in touch with that kind of a level as represented by that form of esoteric knowledge.

I wish Harriet a good time; I wish Vincent a good year. I wish all of us for this afternoon an afternoon of great understanding. Every once in a while whenever you are doing what you're supposed to do maybe something can touch you in your forehead. Maybe somehow or other when there is a fly. He may be a messenger from above to remind you, Don't forget your inner life. Don't forget you have to grow up. Don't forget that you ought to become a man.

A good trip Harriet. And a good year to Vincent and to all of us, a good afternoon.

To Gurdjieff.

trans: M. Wolfe  
Rough: Sandra